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REVIEWS.

Le Crime Politique et les Révolutions; par Rapport au Droit, à l'Anthropologie Criminelle et à la Science du Gouvernement. Par C. LOMBROSO et R. LASCHI; traduit de l'Italien par A. BOUCHARD. Two volumes. Paris, Félix Alcan, 1892. — 8vo, xiii, 296, 428 pp.

This is a noteworthy work — one which must be read by every student of crime and of public policy who hopes to form scientific opinions on such forms of violence as have become familiar in connection with anarchism and nihilism, and one that cannot be neglected by the historian who would interpret the revolutions of the past in the light of the completest knowledge. It is in every way a work more worthy of the distinguished author of *l'Homme Criminel* than was *The Man of Genius*, noticed in this *QUARTERLY* in September.

The authors quote a remark of Littré's, that political crime has become in modern societies the most considerable kind of crime in its effects on public fortunes, international relations and common morality, and that it deserves to be studied as a case in social pathology. Regarding their subject from this point of view, they have undertaken to determine the distinguishing marks of political crime, and to ascertain by statistical and other inductive methods the conditions which increase, diminish and vary its phenomena. Everywhere, from antiquity to the present time, political crime has been severely punished; yet, as the anthropologist sees him, the political criminal is altogether another kind of man from the criminal-born. It is true that the class of born criminals furnishes its contingent to political crime, but the true political criminal does not make war on life and property from purely egoistic motives. His purpose is to make the conditions of life better for his fellow men, and he is therefore not a criminal from the ordinary social and moral point of view. Is he, then, an offender from a political and juridical standpoint only? Readers who have watched the tendency to use the results of criminal anthropology as a means of shielding criminals from punishment, might expect an affirmative answer to this question, and might look for an ingenious argument to prove that, in these matters, governments and courts are all wrong. But this would be a serious misconception of Lombroso's real views. The fact that our authors are studying political crimes as phenomena of social pathology is in itself an assurance that they regard it as an evil that must be recognized and

dealt with as such. Though easily distinguished from ordinary crime, it is yet essentially crime, and like other aberrations of conduct varies with such physical conditions as temperature, moisture and soil, with the ethnical composition of the population, and with individual factors.

What, then, is it that constitutes the essential criminality of political crime? Is the man who successfully resists and overthrows a bad government a patriot, and is another man who violently attacks but fails to overthrow an equally bad government a malefactor, who ought to be hanged for his trouble? That hard-headed old gentleman, Thomas Hobbes, would certainly have said: "Exactly so." Lombroso and Laschi also say: "Exactly so"; but they work out their answer through a study of the physiology of society, and not as a corollary of sovereignty. Social phenomena are but aspects of the conservation of energy. Therefore social changes are a function of the time through which the process of change can extend. Social organization and the natures of men can be transformed but slowly; there is always inertia to overcome. On the psychological side, accordingly, we find a gradation of feeling from an extreme antipathy to new things to an extreme fondness for them. These poles of feeling our authors designate by the convenient names, *misonéisme* and *philonéisme*. The vast majority of men and women are misonéists. Misonéism dominates morals, religion, science, art and letters, no less than politics. Consequently philonéism accomplishes absolutely nothing if it does not convert and transform some of the resisting misonéism. To attack the old order of things by violent measures before the conditions have been made ready for real progress is essentially anti-social, and in that sense, criminal. Common sense has always attributed different moral qualities to revolutions and rebellions, and has been perfectly right in so doing. But the modern attempt to distinguish between revolution and evolution is on the other hand wrong. True revolution is always evolution. Revolution is possible only when evolution has substantially transformed society. The authors enforce their point with an illustration which puts their meaning beyond possible doubt. They themselves, they say, in earlier times would have been counted among political criminals because, as partisans of criminal anthropology, they seek to effect a great change in old juridical ideas; and even now, they would be actually political criminals if, with audacious impatience and by means foreign to science, they should seek to precipitate the application of their views.

Most of the first volume is devoted to an examination of the relation of physical and social conditions to political crime and revolutions. These chapters are a valuable contribution to demographic sociology. Every statistician knows how many are the possibilities of error in such an investigation, and how extremely difficult it is to use either the

method of agreement or that of difference in tracing causes. Yet, when we find the curves of revolutions and revolts following temperature curves almost or quite as closely as do those of deaths, births, illegitimacy, suicide, homicide, *etc.*, it is impossible not to conclude that the collective action and the individual action of men are governed by the same external influences. The conclusion is enforced by an examination of yet other facts, some of which are admirably presented in a series of colored maps. Thus in France monarchism is misoneism, and republicanism, philoneism. A political map of the country shows that republicanism is distributed in rather close conformity to hilly and mountainous topography; it is distributed in yet closer conformity to density of population, and to industrial as distinguished from agricultural occupations, and most closely of all to the distribution of genius.

The second volume is devoted to the influence of individual factors and to a consideration of the best means of preventing political crime. These, in the judgment of the authors, must be for the most part social, economic and political reforms, rather than repression and punishment. It would be useless to attempt any criticism of these volumes, because the only criticism of any value must grow out of further investigations along similar lines. They are volumes to be studied with care and to be tested, as time goes on, by further research.

FRANKLIN H. GIDDINGS.

The Colonial Era. By GEORGE PARK FISHER, D.D., LL.D.,
Professor in Yale University. New York, Charles Scribner's Sons,
1892. — 12mo, xviii, 348 pp.

In filling the market with "Epoch Series" and diminutive handbooks upon historical subjects, it may be presumed that publishers know the popular taste and are catering to a demand. It is to be hoped that the diffusion of these little volumes, of varying degrees of excellence, may at last contribute to the introduction of better school text-books in history, to more intelligent methods of teaching and studying history, and possibly to the development of a popular habit of reading history.

This book concerning the colonial era is one of the best of its kind. It augurs well for "The American History Series" that its introductory volume should attain so high a character, and the names of Professors Sloane and Burgess and President Walker convey a promise that the rest of the series will be of unusual merit. Professor Fisher has told the story of the colonies with the same painstaking accuracy with which he recently wrote the story of the world. Facts are condensed skilfully and with a pleasing lucidity of expression. There is a perspective to